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WEEKLY REVIEW.

—The arrest of one of the Delhi mutineers at Baroda the other day, invites our attention for a moment to the scene at the palace gate in Delhi, May 11th, when Mr. Frazer the Commissioner, Captain Douglas, Mr. Hutchinson, Rev. Mr. Jennings, Miss Jennings and Miss Clifford were assassinated. Mr. Frazer was below at the gate, the others were in the apartments over the gate; seeing the crowd advancing with threatening demonstrations, Mr. Frazer proceeded to ascend the staircase leading to the apartment above, and on the way was overtaken and cut down by Khalikdad, a Kabooli Pathan (the man just arrested at Baroda), Moghul Jan, Sheikh Deen Mahomed, and a Hajee lapidary. The latter gave the first blow. Now it is worth noting how it has fared with these men since. The Hajee was cut down in a village near Delhi two months after by Sir T. Metcalfe, and left for dead, but recovered and lived till 1868, when he was *captured, tried and hung*. Moghul Jan (or Beg) was tried in 1862 and hung. And now the turn of the third assassin comes, 17 years after the murder. People wonder how this murderer could abide so comfortably, so many years, at the Court of the Gaekwar. Are there any more of the same sort there?

—A Mahomedan *faquir* chose to plant himself in a portion of the Victoria Gardens, in Bombay, not however with the idea of being treated by the *malees* as a member of the vegetable kingdom, but with the idea of making that particular place sacred by his presence, so that in process of time a mosque might be built there. His presence there involved the daily conflux of pious Mahomedans, anxious to be sainted through his naked sanctity. At length when the nuisance has become consolidated and established, our Municipal fathers wake up, and finding that Mr. Crawford first, and Mr. Pedder next, had *not* asked for the removal of the mosque, they have consented to its continuance, requiring only that the place should be walled off and the ground paid for. Mr. Pherozshah Mehta justly argued that it was great weakness to make illegitimate concessions to soothe 'the religious feelings' of any class of the population. The *Bombay Gazette* says:—

> "We all know very well that, if any wandering Christian missionary were to set up an iron Church on public ground, he would get notice to quit forthwith, and, if he did not go of his own accord, he and his church would be ejected with scant ceremony. Mahomedans, however, are for some reason or other treated much more gently."

It is a great mistake to imagine that religious bigotry can be humoured into harmlessness. This was the mistake in the beginning of the mutiny, and there has always been a tendency to rely on this sort of thing in India. Why is it that now for some years Christians and others have been compelled to carry their dead away from Bombay some miles, while Mahomedans are permitted to bury theirs in the heart of the city? The Mussulmans are nearly twenty times as numerous as the Christians; and we are to suppose that one Christian corpse would taint the atmosphere more than twenty Mussulman bodies. As for the mosque which is accommodated with a select portion of our Victoria Garden, it is one more legacy of the Crawford regime, and we suggest that it bear the name of the Arthur Crawford Mosque.

—The General Omnibus Company, London, have been losing £80,000 a year (!) by the dishonesty of their conductors, and have gained this sum last year by improved checks. This statement reflects sadly on the unfaithfulness of the class from which these men are taken.

—The *Friend of India* joins the *Pioneer* in recommending adult Europeans in India to take a *little alcoholic stimulant* daily. "Alcohol is absolutely necessary in this country as a portion of daily diet." This is an idea very prevalent, and very pernicious. We have been in India nearly 27 years without leaving it, though ordered away by the doctors the first year, and often medically recommended to take stimulants, but have maintained the rule of total abstinence unbroken. During all these years we have been constantly hearing the assertion that people in India must drink; and constantly we have been meeting with illustrations of the fact that the shortest way out of India is drink. Not long since we happened to be travelling with a gentleman whose weakness for drink had deprived him of the use of his limbs, and was sapping his mental vigour; to all our remonstrances and expostulations, he replied, "Why even the doctors recommend me to take it." "How much?" "Oh, two pegs a day," (two or three pegs a day is what our contemporaries recommend). The poor gentleman was drinking about a bottle a day. He said: "I could not understand the doctor in Bombay; he told me one day that I might take it, and the next day seemed to be angry with me for having taken it." The difficulty is that when men drink two or three pegs a day, they are not quite themselves and step over the limit prescribed in soberness without knowing it. But leaving out the fact that the self-control of many is worn away by constant 'pegging,' we are firmly persuaded that there is nothing better for India than total abstinence from every thing alcoholic. Tea and coffee and good food and exercise supply the system with all the stimulant it needs.

—Some correspondence between the Rev. T. S. Wynkoop, Allahabad, and the Rev. J. Richards, Calcutta, on the subject of "entire sanctification," has been published in the *Lucknow Witness*. The letters are written in a good spirit:—

> "The question is not *whether Christ can or cannot* set his people at the instant of their new birth free from indwelling sin for ever: *the question is as to the fact*, does he please to set them free instantaneously, or to lead them by a gradual progress of sanctification. It is not what He can do, but what He does do."

The question with us is, What is He willing to do? According to our faith it is unto us; and what our faith has to take hold of is the word of promise.

—It is now the time of the Gunputtee festival. This deity is represented with a big belly, four hands, and an elephant's head and snout, and he is astride on a rat. This image is set up by the Hindoo in the best room in his house, and divine honours are paid to it, in some instances thousands of rupees being lavished upon it, in lights and furniture, dancing women, feasts to Brahmins, etc., etc. After having been thus honoured for a number of days, the idol is put into a palanquin, carried with music to the sea-side and there thrown into the sea. One would think it impossible for any except an idolater to refer to this without a feeling of sadness. The *Indian Statesman* has a long notice of the festival, in which it favours us with the names of the gentlemen who best understand the art of making these images:—

> "At the house of the late Mr. Narayen Dinanathjee, Interpreter High Court, and at the family house of Messrs. Babajee Cassinathjee and Bappoojee Dinanathjee, and at the house of Mr. Cassinath Wittoba, Translator, Small Cause Court, and at the house of Mr. Sokur Bappojee Interpreter High Court, the Gunputtees are gilt."

The late Honourable Narayen Wassoodeojee, Member of His Excellency the Governor's Council, was accustomed to pay nearly one hundred rupees for the image of Gunputtee, says our contemporary. It further tells us that the Gunputtee prepared by Mr. Shivashunker Bapooji, formerly editor of the *Hindu Harbinger*, "has always been admired for its workmanship, neatness and *life-like* appearance!" We dare say that some of the numerous European friends of the late Hon. Narayen Wassoodew will be interested to learn from the above where he was in religion. We knew this gentleman in his younger days, when his monthly earnings were less than he was accustomed in his latter days to pay to one of his servants, and had many conversations with him. If he had listened to us his career would not have been the brilliant one that it was, for he would have had to pay the usual price for the wisdom that is from above, in the sacrifice of the world's favour. We do not speak of him as an exceptional

case, for there is a great number of our educated and promising men who in spiritual matters prefer darkness to light, and esteem the honour that cometh from man more than that which cometh from God. When shall we see some of them brave enough to have done with these miserable concessions to the gross superstition of their countrymen, and coming out to pursue the narrow path of self-denial and sacrifice? Perhaps the answer to our question may run thus: When the Europeans, whose favour and society they court, themselves submit wholly to Christ, and are able and glad to testify that Jesus is the only and all-sufficient Saviour of sinners.

—AT the close of a Sabbath in the Evangelistic Tent on Glasgow Green, last month, 109 persons professed to have found peace in believing, that day.—An Association for promoting the spiritual welfare of medical students in London, has been formed, with many honoured Christian medical men upon its Committee.—Mr. Moody has addressed a letter to young converts, through the columns of the *Christian*, urging upon them the importance of confessing Christ and improving what talents they may have for Him. He specifies letter-writing, gathering and instructing classes of neglected children, singing and praying in infirmaries, and the like.—A person lately returned from Scotland notices these three points as marking the work there; Prominence given to the Word of God; assurance that God will bless the Word; men and women are brought to a point. Immediate decision is pressed upon them. They are urged to accept Christ where they are and as they are.

THE last Report of the Indian Home Mission to the Santhals was duly received, but slipped out of sight until now. As we have recently given information regarding the Lord's work among the Santhals, the oversight is not of much matter. The Missionaries are Mr. and Mrs. Boerresen, Mr. Skrefsrud and Mr. Haegart. There are nine Native Pastors and six working Catechists. The receipts from Jan. 1, 1873 to March 31st 1874, were Rs. 10,698; grants-in-aid and other receipts carry the total to Rs. 17,075.

"Seeing the wonderful way in which the Lord Jesus has hitherto blessed the Mission, which began from nothing, which pecuniary resources, especially during the past year, when money came in unexpectedly from different sides where it had never even been asked for, Mr. Boerresen's faith has been very much strengthened and he feels confident the time has arrived for us to extend our operations. He has accordingly written to Mr. Skrefsrud to look out for two men of education who are willing to leave all, like Matthew, and follow Christ, to come out here and assist us."

The Report gives the number of members, communicants, at 383.

Our friends will remember the church referred to in our last Report which cost only Rs. 3. We do not know how much good it did, but, so far we are aware, that the Manjee or head man of this village Kairasol found his Saviour there. He came one Sunday, walking the 14 miles which separate his house from Ebenezer, and what he then heard brought him back again the following Sunday and then the Lord Jesus opened his heart so that he was able to attend unto what was preached. He left a second time without saying anything to us, but on arriving at home he called his wife and grown up children together and told them all he had heard, and said he could no longer worship the devil as he had found the true and only Saviour, and asked them to come to Him too. It was not long before they also saw their need of this Saviour, and then the Manjee swept his house clean of all his Boongas and devil worship. He then called his village people together, told them he had found the Pearl of great price and invited them to do likewise. The result was he and 18 other persons came here and expressed their desire to become God's children, so we sent them home again with an excellent Catechist to instruct them in Christianity. The Manjee, being very anxious to bring more souls to Christ, sent messengers round the country far and near a day or two before we came to Kairasol, and so a large concourse of people was assembled, and not only heard the word of God themselves but also witnessed the public profesion of faith made by their 19 brethren. Wearied from the whole week's work we left Kairasol on Saturday night and arrived at Ebenezer on Sunday morning, well and strong enough to preach once more to a full Church.

Before he was baptized the Kairasol Manjee went to a village called Bagjoogda, about 50 miles from his house and 30 miles south-west from here, where he had several relations. He communicated to them his glad tidings, and subsequently two Manjees from there came to us and told us they had heard about God here twice and wanted to know what they were to do. We told them they must give back to God all that they had stolen from Him and given to the devil, their souls, bodies and strength. We sent a Catechist back with them too, and about a month after our return from Kairasol we went to Bagjoogda to baptise 19 more persons there. Our hotel there was a small cow-house, which had however plenty of ventilation. In the night the wind and rain swept through and we were at a loss what to do, so that after we had baptised the candidates and preached to a large number of people we were very glad to return to Ebenezer again.

The Pastors and Catechists of this Mission have been receiving Rs. 6 a month, but it was thought that the spiritual character of these agents would be injuriously affected by giving them salaries. What the Missionaries had observed of the working of the custom in other Missions was unfavourable. It has finally been decided that the Pastors should become farmers and support themselves by tilling the ground. As the Catechists itinerate they have still to be paid.

IN the course of a sermon preached at Rochdale not long ago, Mr. Spurgeon related the circumstances of his own conversion:—

"From place to place he went, hoping to find peace. At last, one snowy cold morning, he dropped into a little Primitive Methodist chapel. There was a man who preached Christ very much for the same reason that he (Mr. Spurgeon) did now—namely because he did not know much about anything else. The text was, 'Look unto Me, and be ye saved, all the ends of the earth. The preacher pointing towards him (Mr. Spurgeon) said, "there's a young man under the gallery who looks very miserable;" and he added, "You will never be happy until you look up to Christ. You must look to him as God made flesh, as God bearing sin, as the Saviour dying instead of you;" and then, pausing, he said, "You know a fool can look. It does not require a wise man to do that. You are weak and sinful, but it does not require a strong or a good man to look." Then, shouting with all his might, the preacher said, "Young man, look now." He did so, and as he gazed, his burden fell away; and he, who before had been so wretched, left that little house of prayer so happy that, from that day to this, with many troubles and a great deal of care, he would not change places with anybody on earth or in *heaven*, for while God had any work for him to do on earth, he would rather be here than there, knowing that he would go there when the work was done."

We wish that all Christians who are clad in the straight-jacket of formalism and conventionalism would fairly consider this narrative. They would be greatly shocked if a minister, preaching in their hearing, should single out an individual in this way, and call upon him in a stentorian voice to look to the Saviour. Yet, so far was the great Head of the Church from being displeased by this personal address that He made it the means of the conversion of a man who for a quarter of a century has been one of the most useful men in the Church, and a remarkably successful winner of souls. Real earnestness for the salvation of sinners is that which the Master approves, and it makes little difference how many conventional ideas of decorum may be scattered. When a brand is to be snatched from the fire, we cannot stop to put on white kid gloves. The preaching of the Gospel is a contest with Satan for the rescue of the sinner from everlasting death; it is just this and nothing less; we are to war with spiritual not carnal wsapons. But what are spiritual weapons? Not surely that stateliness and punctilious propriety that the church-going world consider so necessary, lest a minister should lose his influence. Spiritual weapons are such as were used by the Apostles on the Day of Penticost, and afterwards. We have more than one example of a personal address in the midst of a sermon, recorded in the Acts. Paul, certainly, would not have been offended by the conduct of the minister who was the means of Mr. Spurgeon's conversion. Not that we think such a procedure one to be ordinarily observed. We cite the incident for the purpose of showing that we must be careful not to make rules that would hinder the Spirit of God from doing some of His most wonderful works.

WE have much pleasure in printing the following letter from Satara:—

"We have had meetings ever since we came down from the Hills. In July, on the 23rd, a Corporal found Christ present and precious to his soul; he sought pardon and has been rejoicing in his liberty ever since.

"On the 30th of the same month our meeting was assembled as usual, Rev. Mr. Winsor also united with us; we all had great liberty in prayer, and the Lord blessed every soul with His presence; all our hearts were melted to tears; pardon was sought and found by many; with great difficulty could we close the meeting that the men might be in time to answer their names in barracks. The Rev. Mr. Winsor asked us all to meet at his house on the night of the 31st again, to strengthen the young converts, and it was a glorious time; all the men one after another stood up and told what the Lord had done for their souls; we had meetings *every* evening for some time after.

"The Lord continues to help us, up to this time we have still men coming forward and asking to be prayed for; in fact *all* who have attended the prayer meeting, above a dozen, have done so from time to time—this work is the Lord's, He has done it all; Oh! praise His holy name.

"Many who used to say they could not see any use in so much praying and reading are now glad to get into a quiet corner to pour out their souls to God in prayer.

"The men have formed a teetotal society for the good of their comrades in barracks; this is going on well and is doing much good; they have twenty members, and more are wishing to join; out of 173 men I believe 20 have come out and some of them were drunkards; they all seem happy and are determined by the grace of God to continue.

"Brothers J. C. and W. C., both from Bombay, have been blest and are a blessing to others; they will carry on the meetings and I believe the Lord will bless them abundantly. Pray for them.

"The members of this society got up a tea meeting for us, and they had expressed their grateful thanks to the Lord for putting it into our hearts to invite them to meet together, which has been so wonderfully blest to them."

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The Bombay Guardian.

SATURDAY, SEPTEMBER 19, 1874.

PROFESSOR TYNDALL'S ADDRESS.

I.

"The world, by wisdom, knew not God," is the inspired testimony of Paul, and the fact is so patent and palpable that we hardly need the testimony of Scripture to establish it. Under the greatest possible advantages, apart from the reception of the true revelation made in the Bible, men have failed to reach the conception of Him by whom all things exist. With all the culture of the Greeks, and with all their schools of philosophy, this conception was never reached among them, and when the Apostles brought it, it was persistently rejected by both 'the wise and the unwise.' In Professor Tyndall we have a new verification of the truth uttered by Paul. More than ten years ago we noticed his work on Heat, and remarked upon the unhappy scepticism which hindered him from receiving that higher light without which even nature cannot be understood. The Professor has since been rising to higher distinction as to a man of science, yet the absence of the inner eye of faith is only the more conspicuous. He gave a very striking proof of the lamentable ignorance in which his study of nature has left him regarding the character of Him by whom all things consist, two years ago, when he proposed to show the futility of prayer by certain tests. He now tells us pretty plainly that he knows nothing but matter. All is mere matter, though sometimes under forms very attenuated. Mr. Tyndall joins hands with Mr. Darwin and Mr. Spencer. It is Topsy's theory, 'I growed.' Intelligence is developed by the sense of touch. According to the tactual power is the intelligence. We are taken in Mr. Herbert Spencer's menagerie to the parrot, then to the elephant, afterwards to the ape and then to the man, to show that it is the delicacy of touch that secures the superiority of intellect. Thus mind is a mere product of body:—

"It is a fact of supreme importance that actions the performance of which at first requires even painful effort and deliberation may by habit be rendered automatic. Witness the slow learning of its letters by a child, and the subsequent facility of reading in a man, when each group of letters which forms a word is instantly, and without effort, fused to a single perception. Instance the billiard player, whose muscles of hand and eye, when he reaches the perfection of his art, are unconsciously co-ordinated. Instance the musician, who, by practice, is enabled to fuse a multitude of arrangements, auditory, tactual, and muscular, into a process of automatic manipulation. Combining such facts with the doctrine of hereditary transmission, we reach a theory of instinct. A chick, after coming out of the egg, balances itself correctly, runs about, picks up food, thus showing that it possesses a power of directing its movements to definite ends. How did the chick learn this very complex co-ordination of eye, muscles, and beak? It has not been individually taught: its personal experience is nil; but it has the benefit of ancestral experience. In its inherited organisation are registered all the powers which it displays at birth."

Here we have a fact of 'supreme importance' the fact that practice makes perfect, the illustrations being taken from man; another fact called 'the doctrine of hereditary transmission' by Mr. Tyndall, but commonly called instinct, the illustration being taken from the just-fledged chick which runs about and picks up its food. Mr. Tyndall very quietly copulates thse two facts and the result is something prodigious, as it ought to be. But why does this observer of nature bring together facts that are constantly kept asunder? Instead of pointing out that the perfection to which one man attains by practice, at billiards or in music, is transmitted to his offspring, he rushes off to the farm-yard and exclaims, Whence hath this chick this knowledge of the use of its powers, and of the properties of external things, having never learned? 'Hereditary transmission' is a word that bridges an immense amount of ignorance. How is it that the little chick graduates at the very threshold of life, and the infant man is the very picture of helpless imbecility? It is a good many years before the child of the human animal overtakes the chick of one day old. What becomes of hereditary transmission? The chick is *au fait* in the matter of locomotion, selection of food, avoidance of danger, etc., whereas the child of six or eight years of age cannot be trusted out of its mother's sight lest it should eat something not good for it, or get burnt or cut or bruised. We know a little boy who, running in a room the other day, hit his head against the lock of a door and cut himself very badly; and a week or two ago a young lady, through careless contact with fire, was burnt to death; we never hear of any calamities of this kind happening to young chicks. But if hereditary transmission does so much in one case, why does it nothing in the other. And we are to suppose that the first chick, having no father or mother, had to make itself acquainted experimentally with the various properties of things and discover what suited with its digestion, and what was injurious; found out by degrees that the property of fire was to burn, and that of water to engulph, and that foxes were an element of danger, etc. etc. In that case, we do not hesitate to affirm that among all our men of science not one could hold a candle to that first chick, which ought certainly to be dignified with all the honours conveyed by such letters as L.L.D., M.R.C.S., M. R. A. and the like. And as it requires a thousand times more genius to find out things *ab novo* and experimentally, than to get them by mere transmission, our fine theory of progress vanishes into air and our intellectual giants are found at the beginning of the chain instead of at the end of it. Against the mighty force of these arguments, Professor Tyndall has just a word, 'cerebral organization.' 'In early life man's cerebral organization is still incomplete.' Exactly; and why is it so? By hereditary transmission the chick gets a cerebral organization that enables it to enter on the business of life as an adept; whereas, after 6000 years, the child of the most renowned man of science is just as helplessly imbecile as the infant of the first man. And what makes the matter more difficult is that man sprang from creatures that have the art of hereditary transmission in perfection. The infant ape is a long way ahead of the infant man and laughs him to scorn in his imbecility, yet our wise men gravely tell us that man must have sprung from the ape. Are we to understand that once the infant man was characterized by a much greater command of his powers, and a much more profound acquaintance with the external world, than is now the case? Here are the two widely-opposed facts and the great gulf between: the expertness of the infant animal; the helplessness of the infant man; and the second a development of the first. We lay this portentous difficulty at the feet of our wise men. They answer, with a smile of derision, "Cannot you understand? Hereditary transmission and cerebral organization! What more would you have?"

The leading principle of our wise men seems to be to reject persistently the most obvious solution. As my fingers trace these words and embody my thoughts in a shape to be grasped by others, the question, Who wrote them? is easily answered by a reference to the mind within me thinking and willing. But between that mind and the fingers that guide the pen there is an extraordinary apparatus of nerves and muscles that my mind never saw or felt and about which it is profoundly ignorant. There are a thousand steps between the dictation by the mind and the writing done by the fingers, the failure of any one of which would hinder the conveyance of the will to the fingers, and the ordering and superintending of all which requires an Intelligence infinitely greater than any that man was ever conscious of possessing. Now the obvious and natural way of solving this difficulty, is to say that there is a God in whom we live and move and have our being. But then any common man may perceive this; wherefore we wise men must show our superiority to anything so simple. We set aside this idea, and study nature with a determination to find in nature herself all the reasons for her being, and for her being what she is.

ARISE, SHINE!

In Pilgrim's Progress we are told of a fire that burned mysteriously on without any apparent supply of fuel; when the spectator was taken behind the scenes, he perceived that oil was poured in by a secret aperture The same figure, with more of sublimity about it, is found in Scripture. In the 4th chapter of Zechariah we have a vision of a candlestick all gold, with seven lamps, and two olive-trees one on either side ever ministering golden oil by golden pipes to the lamps of the candelabrum. It is a perennial and supernatural supply. We may compare with this the account of the seven-lamped golden candlestick in the tabernacle, and the seven candlesticks of the Apocalypse. In the second temple was such a seven-lamped candlestick, which was carried away by Titus to Rome, and which is sculptured on the Triumphal Arch of Titus still standing in Rome. But this candlestick would never have been carried away by idolaters, if that true light which it represented had not ceased to burn among the Jews. If the light that is in you be darkness, how great is that darkness, said our Lord to the Jews. The Jews as a people were to witness to the world at large, concerning—1st, the unity of God, 2nd, his spirituality, 3rd, his holiness, 4th, his justice, 5th, his truth, 6th, his wisdom, 7th, his mercy. But they savoured the things that were of man rather than those of God, the things from beneath rather than those from above, the honour from man rather than that from God; and the light went out. They set aside the heavenly olive-trees, and undertook to feed the sacred flame

with oil of their own, but the flame knew it not and passed away.

The representation in Revelation, leads us to look upon the churches that are in Christ as united in one candelabrum, and pouring a seven-fold light upon the darkness of the world. Not seven rival lights, each seeking to eclipse the other; God forbid! that would be the devil's gilt candlestick; but seven blended and complementary lights. Do we mean the Episcopalian, Presbyterian, Independent, Baptist, Methodist, and this and that other church? Well, if they will answer to the description, let them do it. Before the throne of God and the Lamb are seven lamps, which are the seven Spirits of God. This is the God-ward aspect. The people of God are the light of the world, only as the Spirit of God dwells in them. There are diversities of operations, yet the same Spirit.

We find that what is true of the Church of Christ generally, is true for the most part of each genuine believer. The golden candlestick with its seven ever-burning lamps represents the Church at large; but we also find in it a beautiful figure of the individual Christian. The very word 'Christian' takes us to *Chrisma*, an anointing; the Christian abiding in Christ abides in light, and the holy oil perpetually ministered unto him, enables him to let his light so shine that men may see his good works and glorify his Father in heaven, from whom is every good and every perfect gift.

Now we propose to indicate seven lamps which every Christian is bound to keep burning. Let us bear in mind that whatsoever doth make manifest is light, and we shall see that the Christian is like the rainbow round about the throne with its seven colours and like the seven-lamped candlestick supernaturally supplied with oil. Christ is the light of the world, and it is in his people that he continues to irradiate the darkness of this world.

Your first lamp, oh believer, is the lamp of *humility*. In the world we see pride combating with pride, and the result is always more pride. You sit down in the lower place; the proud man in the higher place looks haughtily down upon you, but is rebuked notwithstanding. A ray of light reaches his heart, and reveals to him the ugliness and silliness of pride. This is Christ's ordained way of shedding light upon the pride of man.

Your second lamp is *submission*. Here is a ship at sea with many passengers. Injury is sustained, the voyage prolonged, and all are placed upon a short supply of food and water. Some fume and storm; almost all grumble; gloom lours upon almost every face; but there are one or two who have learned to recognize the hand of their heavenly Father in all things, who seriously and cheerfully submit to the trial. There is a light about the look and bearing of these persons, that makes its way to the consciences of many. We have heard of instances in which this sort of light has powerfully convinced men of sin, and led them to seek the pearl of great price.

Let *faith* be your third lamp. You are required to do something which you do not think to be right, and you give up your situation rather than do it, believing that God will not see you want. Men see your faith and see it rewarded, and become conscious of the sinfulness of their own unbelief. See to it that your faith burns brightly; let your whole life be so controlled by it that men shall be compelled to take knowledge of it, and of the blessings that accrue though it. Thus shall you powerfully witness against the unbelieving darkness of this world.

Let *peace* be your fourth lamp, even the peace of God. 'My peace I leave unto you,' says Christ. Jesus sleeping serenely in the tempest-tossed vessel, preaches powerfully. Peter sleeping between his guards on the eve of the day appointed for his execution, is radiating a light that is still shining on this globe. It is in the conflict of life that the perfect peace of him whose mind is stayed on God, shines most effectively.

Wisdom is the fifth lamp, even the wisdom from above. The fear of the Lord is the beginning of wisdom. Taught by the Master, the Christian pursues a course that many denounce as foolish, but it is often with him as with the tortoise whom the hare challenged to a race, and who actually won it. He will have nothing to do with debts, keeping well within his income, and some day he has the privilege of succouring the prodigal who scouted his carefulness at the beginning. This wisdom will have nothing to do with procrastination. Even in this life, it is made evident that her house is built upon a rock.

The sixth lamp is *purity*. The person who rises from table and withdraws when conversation begins to approach the region of impurity, is like the Parthian, shooting as he flies. Light is borne in upon the consciences of the offenders and they cannot easily get rid of it.

Love is our seventh lamp. Oh the potency and sweetness of the light of love! Ask the Saviour to show you how to give the utmost measure of this light to your fellow-men. Tell them about the Saviour's love, but if you want them to understand it, put it into your life and let your loving deeds declare it.

TRAINING FOR MINISTRY.—XI.

ONE who was once a pupil of *Agassiz* lately contributed to an American paper an account of the way in which he began his studies under this eminent Naturalist:—

"It was more than fifteen years ago that I entered the laboratory of Professor Agassiz and told him I had enrolled my name in the scientific school as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire, and, finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in zoology, I proposed to devote myself especially to insects."

Agassiz took a fish out of a jar, and told him to look at it, and to keep looking at it until he returned, and then left him and was gone some hours. In ten minutes the young man thought he had seen quite enough of it, and was longing to make his report and be done; but there was no help, look at it he must. At last the Professor made his appearance, and the young man told what he had seen in the fish, and to his great disgust was informed that he had not seen one of the most conspicuous features of the animal. Again, he was left alone with the fish, to look at it, nothing else, for hours. When he next met the Professor, he told what he had seen, and this time received commendation, and was encouraged to go on looking:—

"'That is good, that is good!' he repeated; 'but that is not all; go on;' and so for three long days he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. 'Look, look, look!' was his repeated injunction.

"This was the best entomological lesson I ever had,—a lesson, whose influence has extended to the details of every subsequent study; a legacy the Professor has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part."

Now this happily illustrates what we are seeking to set forth regarding the best way of studying Scripture. Concentrated and long-continued attention to some single utterance of Scripture with prayer, faith and obedience. There are great truths underlying almost every inspired utterance, great truths involved in it, and great truths flowing out of it.

The brother of James and Joses and of Juda and Simon (Mark vi. 3.) Were these his real brothers? or near relatives? The latter were sometimes called brothers. We know of nothing in the Scriptures to hinder us from believing that these were the children of Mary and Joseph. When Jesus was born, he is called her first-born son, which conveys the idea of others born subsequently. We are told in John vii. 5, that his brethren did not believe upon him. They did not doubt his power to work miracles, and wished him to go up to Jerusalem, that his mighty works might there be seen and acknowledged, and honour thus accrue to the family; but they did not care to identify themselves with him, as disciples. The brethren of Joseph were filled with wrath against him, because his dreams had marked him out for a position high above theirs; and in like manner the brethren of Jesus resented the idea that he should be recognized as the Messiah, or as a prophet of God, while they had been his daily companions so many years without discovering his greatness. It is an interesting fact, however, that we find mention of Mary and of the brethren of Jesus as among the 120 who continued with one accord in prayer, after the ascension of Christ.

On one occasion, word was brought to Jesus, while he was teaching, that his mother and brethren had come to see him. It seemed to be thought by the one who conveyed the information to Jesus, that he would break off and receive them at once. Thy mother and thy brethren! Already, the eyes of many began to be directed towards the door. But Jesus said, "Who is my mother? and who are my brethren? He that doeth the will of my Father, the same is my mother, and sister, and brother." Let me then think what it is to be a brother or mother, in a family where love reigns. How sweet the confidence, how genuine the fellowship, how readily does the will of each give way to the good of all. Well, if I am a believer, Jesus is this to me and vastly more. Do I understand it? Do I live under the power of this conviction? And have I this open-heartedness towards Christ? Except a man be born again, he cannot understand the mysteries of the kingdom of heaven. The natural mind is powerfully affected by the thought of special honour attaching to human relationship with Jesus; but we find that these very brethren and sisters of his have to get en-

rolled in our brotherhood, the brotherhood of believers, before they can belong to Christ. And these names here recorded, James, Joses, Juda, Simon, have really no more honour than belongs to any other disciple of Jesus. When Jesus rose from the dead, he said, Go tell my brethren, referring not to the children of Mary, but to those who were the children of His Father in heaven. To Daniel the word came, O Daniel, greatly beloved! to every one that doeth the will of God comes the salutation from the Prince of the kings of the earth, oh brother beloved! Am I a true brother to Jesus, confessing him before the sons of men?

And are not his sisters here with us? How many of us have rejoiced in sisterly appreciation. The world knows us not, but our loving sister knows what our heart is. If there is any nobility in any man's nature, who will discover it so soon as a sister? Ah, ye daughters in the family of Joseph, have you received the impress of the beautiful character of Jesus, and are you true sisters to him in appreciation and devotion? Or do you join with the brothers in ridiculing his strange ways, his extravagant ideas, his ignorance of the value of money, his neglect of conventional rules, etc., etc.?

Epitome of News.

Saturday, September 12, 1874.

—By the floods in Upper Sind 500 persons have been left houseless and penniless.

—8 prisoners escaped from the Baroda gaol on the 6th inst. 3 have been recaptured.

—On the night of the 8th, Mr. J. Brewty, a European jockey, fell into a tank in Poona and was drowned. So it is said, but the tank had a parapet 5 feet high.

—The *Times of India*, noticing the Report of the Superintendent of Army Schools (Captain Jacob), says that the number in attendance at the Bombay Regimental schools is 2200 men, 2470 boys and 660 girls. The efficiency of the school generally depends on the interest taken in it by some officer of the Regiment. Of Captain Jacob, our contemporary then speaks: "An officer admirably suited for the appointment he holds, as besides possessing great energy and force of character, he is a man of unwearied industry, and has for many years devoted himself to the study of Sanscrit, in which noble language he has passed the high proficiency test."

—A Paris correspondent, writing on the 18th, says:—Victor Hugo had a narrow escape from death yesterday. He was strolling along Passy and musing, as is his wont, when he was struck on the forehead by a long beam which was turning the corner in a builder's cart. The poet was picked up partly insensible, but, after the attention of a neighbouring chemist, he was able to return home.

—A San Francisco news-letter: "Mrs. Victoria Woodhull must be proud of her "free love" disciples here. We saw a batch of them last Sunday, and a more unlovable lot of lovers it has never been our fortune to note congregated together. The ladies are, with hardly an exception, of the angular, scraggy, leathery, vinegary type, and the men are about the homeliest, cheapest, sickest lot of imbeciles we ever cast eyes upon. It really does them credit to love each other so much, even if it is "free;" it must, however, we should think, be more of a theory than anything else with them. One peculiarity of the women is that they are nearly all of the short-haired school; they evidently don't believe in women's "glory," while, on the other hand, the men, on the average, are of the long-haired variety. The regular organised Spiritualistic congregations of this city will have nought to do with this disreputable crowd, and hence they gathered last Sunday at Grand Central Hall to enjoy sweet communion together and to organise a society devoted to Woodhullism. Mrs. Claflin, the mother of the Woodhull, was there—a hearty old lady with silver hair and gold spectacles, and who ought to know better. Her voice was almost inaudible, but the gist of her remarks was that "God is love and Victoria is his prophet." She was followed by Miss Logan, with some doggerel rhyme, interlarded with copious prose notes on "Freedom"—of all kinds. About this period we left disgusted. We have no idea, however, that they will ever be a power in this community. They carry all the elements of repulsiveness with them."

Monday, September 14.

—The Poona Fine Arts Exhibition was opened last week. Medals were distributed in the following order: Col. Hancock, Capt. F. James, Major Tanner, Capt. Hutchinson, Mr. Peyton, Capt. A. Pullan, Mr. Dias, Surgeon Molloy, and Hanajee Rugonath.

—John Lonergan, condemned last year to ten years' imprisonment for dishonesty, has now been tried and sentenced to seven years' additional imprisonment for an assault upon a fellow-convict.

—Anunda Meghjee has been sentenced to ten years' transportation for the rape of a girl seven years old.

—The following are instances of the manner in which a portion, at all events, of the Government rice has been disposed of in the famine districts. They are reported by the Special Relief Superintendent, Bancoora:—

At the close of the last fornight I reported to you that I had detected a mohurir and a member of a sub-committee in various malpractices. The mohurir is now under trial. Since then I have, with the assistance of Sub-Deputy Collector Baboo Sitikanta Ghose, succeeded in discovering a gross system of fraud at Gogra. I have myself investigated the case on the spot, and find that one of the members of the sub-committee has had the entire working of the centre in his own hands, and that he has not only sold Government rice in his own house, and made large presents of it to his relatives, but that he has systematically paid with it the labourers on a work for the completion of which he has taken a *tuccavi* advance from you. He has also regularly sold tickets for relief at the rate of a goat a family. He and the mohurir, who was in league with him, are now under trial. At Kamamari I found that the members had freely admitted their own relatives to relief under the D class, and that festive entertainments had been the order of the day, at which many of the guests, and in some cases the hosts themselves, have been in receipt of charitable relief. I have removed the mohurir and the offending members pending the completion of my enquiries.

—The Archbishop of Canterbury warns his clergy against associating too exclusively with each other.

—*Indian Statesman:* "A good deal of anxiety is felt in Calcutta, owing to the loss of life daily incurred during the construction of the Hooghly bridge. Already the loss of life taking place in consequence of boats coming into collision with the pontoons and with one another, owing to the contracted water-ways, is something truly lamentable."

Give up the plan of a pontoon bridge, and make a suspension bridge.

—A Post Office Babu and peon at Mooltan have been convicted and sentenced to four and five years' rigorous imprisonment respectively, for having over two hundred posted letters in their possession. Among the letters in possession of the Babu was one with half currency notes to the value of Rs. 600.

—*Friend of India*: "It appears that many of the native passengers on board the steamer *Mary Grant*, which unaccountably sank near the Sandheads, might have saved themselves had not they determined to stay with their money, amounting altogether to more than Rs. 10,000. One man strapped Rs. 3,000 across his back, and the weight doubtless cost him his life, for he was never seen to rise after the vessel sank. The captain, engineer and mate went down with the ship, each taking a life-buoy, which helped them to reach a boat near at hand."

"We referred last week, in an article on "Gambling," to a raffle set on foot by Messrs. Vas and company of Bangalore. The local Government has just demanded Rs. 20,000 of the proceeds of the speculation, and its originators are in a highly perturbed state."

"In Cuba the Chinese immigrants are bought and sold as the slaves were and are. They are driven at night into a walled enclosure, with a little cell for each Chinaman; they are flogged if they do not perform what their employer thinks sufficient work. They have no agent nor any official person, to see that they are properly fed or supplied with medical advice and house or hospital accommodation. Peru is now endeavouring to obtain permission to get coolies from India, the abolition of the Macao traffic having put an end to their labour supply. Before permission is given we trust steps will be taken—if, indeed, such a thing is possible—to see that the coolie does not become to all intents and purposes a helot."

Tuesday, September 15.

—The Pantechnicon, says a London paper, is under process of reconstruction. In its new form the edifice, far from being one huge receptacle, will consist of eight separate blocks or sections, 18 feet apart, each with an independent entrance. These blocks, we are told, are to be subdivided into rooms and compartments fitted with double wrought-iron doors. No timber is to be employed, but in its stead iron joints and girders will support the concrete floors, whilst the inner and outer walls will be made entirely of fireproof bricks. Moreover, lest, despite all precautions, fire should break out, arrangements, it appears, are made for a continuous supply of water to every story, and an immense tank, capable of holding half a million gallons, is being constructed.

—*Times of India*: "An extraordinary case has just been transferred for trial to Allahabad, by the Deputy Commissioner of Pertabgurh, in Oudh. A native woman was murdered by four men, three of whom are Passees, for the sake of ornaments on the woman's person, valued at twenty-seven rupees. The spirit (devil) of the deceased, it is deposed, has been entering the bodies of various female relatives of the Passees, and causing great tribulation, not the least of which arises from a threat that she (the spirit) will continue to afflict the female relatives of the Passees and the children until the murder is avenged. The assistance of a Bhuggut (exorcist) having been called in, the spirit detailed all the circumstances of the murder, indicating the spot in which the body was buried, and giving the names of the murderers. The matter becoming known to the Pertabgurh police, and eventually to the Magisterial authorities, a party was deputed to the village of Mendepoor, in the Thana of Serao, Zillah Allahabad, in search of the corpse. On arrival at the spot, after a little digging, the skeleton of a woman, with long hair attached to the skull, was disinterred. The stir made by this discovery alarmed the accused, and they have all confessed. The case will be tried by the Sessions Judge of Allahabad."

—*Bombay Gazette*; Agra, 14:

"The Maharajah of Jeypore drove the first engine and material train into Jeypore station yesterday. The line to Jeypore will be opened to the public on the first of October, and to Ajmere in March next."

—*Friend of India*: "The Rev. Dr. Williamson, of the United Presbyterian Mission, writes from Cheefoo that the influence of Missionary work is increasing, and telling more and more every month. There has been a great "awakening" at a city called Tsi-mi, 130 miles or so south-by-west of Cheefoo. Last month there were 160 persons baptized, and about 200 more applicants. The greater part of these people belonged to an old religion, called the 'Religion without a name,' which prevails more or less all over China. Its peculiarity is that its adherents do not worship idols, but practise virtue, assist each other, and expect a future prophet or deliverer. They are a secret society, have a password, and have often been persecuted by the Government."

—*Lucknow Witness*: "We learn from a correspondent some additional particulars concerning the revival meetings at Agra under the charge of Mr. Gregson, to which we referred very briefly two weeks ago. A series of special services were held the first week in last June at Havelock chapel, and a second series have been recently held with very gracious results; officers and civilians and soldiers of all ranks sharing in the blessings of the Spirit of God leading them to Jesus Christ their Saviour. Mr. Gregson received much sympathy and valuable help from Mr. Fentiman of Lucknow, Mr. Morrison of Umballa, Mr. Williams of Muttra and Mr. St. Dalmas of Chitana; also Mr. Mead of Australia and Mr. Martin of Rajpootana took part in the services as they were passing through the station."

—*Deccan Herald*, Monday: "The Special meetings continue at the Methodist Hall every evening this week, at ½ past six o'clock, with the exception of Tuesday evening, when a Union meeting for prayer for the Holy Spirit will be held at the Baptist Chapel, Petty Staff Lines.

Wednesday, September 16.

—The English papers describe a painful scene that seems to have occurred at a "dark séance" held by spiritualists at Newcastle-on-Tyne the other evening (about August 28), which led to the apperance at the Police Court of two tradesmen, who were charged with having assaulted a brother tradesman on the occasion under peculiarly distressing circumstances. It appeared by the evidence that the complainant, having provided himself with a dark lantern, turned on the light at the most mysterious moment of the performance, the result being, it was alleged, that one of the mediums, a lady, was discovered in the act of sitting down in her chair and a man with "a ginger beard" was found lying on the floor with a broken fiddle in his hand, both the medium and the man having no business to be thus occupied. This led to one of the mediums having a fit of hysterics, and to the complainant being called "an infernal scoundrel," and assaulted when he attempted to leave the room. The magistrates declined to decide as to the character of" the phenomena," but were of opinion that the complainant was at fault in breaking the conditions of the séance, which forbade the employment of lights, and, on the other hand, the defendant had no right to prevent him leaving the room, and, therefore, justice would be done by each party paying his own costs.

—The total amount received at the Mansion House for the relief of the sufferers by the famine in Bengal is over £128,000, of which £120,000 has already been transmitted to the Central Relief Committee in Calcutta. After payment of all expenses, there remains in hand a balance of about £3,000.

—*Pioneer:* "Maí Dir Sar," says a correspondent, "ai send yu e fyu lains ritan in the nyu sistam akordin tu Jonz, which the Indyan Gavarnment dèsairs shud be yuzd in pablik ufishal dakyumints. Ai faind it yusful tu mek maisalf familyar with it baí yusing it in praivat wanz tu, tho it daz not luk priti. Ai trast atharz will du so tu. If the shud, we mait hop sun tu rimuv the kars of Bebal."

—Miss P. A. Brink, M. D., writes from Benares to a contemporary with reference to some remarks concerning the Vizianagram Dispensary, which appeared in a late issue of the *Friend of India*, and which, at the time were transferred to our columns. She says "it is an utter impossibility for me to give the sick people proper attention, and some have been waiting weeks for me to commence treating them. The dispensary has now been opened about six weeks, and I have over eight hundred names on my books; and I have treated fifty people at their homes." She further says that if they demand lady physicians then "the people must build for them colleges, purchase libraries, &c., &c., and help to support those who need assistance during their term of study. Let the people of India express their wishes upon this subject through the press. Are there any considerable number of women now wishing or willing to undertake the study of medicine; let them write to me, stating their wishes, present education, and how much, if any, assistance is needed by them. This is a matter to which the young widows of India should give attention, as it offers to them an opportunity to devote their lives to a work of love and mercy for suffering humanity."

—*Overland Mail:* Prince's Club, Manchester, has been the scene of a shocking tragedy. Pistol reports were heard in the committee-room, and Mr. Barge and Mr. M'Lean—two young men of position—were found shot through the head.

An outbreak of plague in Arabia is causing much alarm to Eastern travellers.

The stores of the Royal Mail Steam Packet Company at Southampton have been destroyed by fire.

The Henri-Martini rifle is to be issued without further delay to the whole of the regiments of the line.

The unhealthy excitement in the United States about the Beecher-Tilton scandal is heightened by a statement by Mr. Moulton, bringing fresh charges against Mr. Beecher. Mr. Tilton has commenced a suit for damages.

The British Association has had a success at Belfast which will make a deeper impression than its discussions of the antagonism of religion and science. On that particular subject much has been said, and "The British Association for the Advancement of Infidelity" is a name which, if not merited, is likely to stick. A rejected paper on the reconciliation of science and theology has been discussed in a separate assembly at Belfast. Religious men refuse to admit the theory set up that the Scriptures and science must necessarily be antagonistic. They take the opposite position, and maintain that the Bible does not profess to reveal science, and that scientific discovery can but confirm revelation. The golden opportunity to which we have referred was a reconciliation of a different kind. The association found a good work to hand in the Economic Science and Statistical division. Belfast has been paralysed by a strike of serious magnitude, and masters and men took their trouble to the British Association meetings. There it has been investigated, and the wounds healed. The discussion on the subject, in which Sir George Campbell took a prominent part, terminated with the triumphant announcement that masters and men had come to an arrangement, and the strike was at an end. The British Association after this is in duty bound to take strikes under its special charge, to hold a meeting in any district invaded by them, and to consider it its special mission to adjust the differences which bring them about. It will then become the most popular institution in the country. Professor Huxley has been before the association this week, and his was one of the most attractive lectures delivered. Another was Sir John Lubbock's on bees and plants. Mrs. William Grey's paper and subsequent address on the education of girls also deserves mention.

Amonst the deaths recorded this week are:—Capt. C. W. S. Gaynor, late 38th Regt; Hon. H. J. Ball, of Hong Kong; Mr. H. Gunn, of the Agra Bank, Lahore; Professor Grant, M. D.; Mr. J. A. Foley, R. A.; Rev. T. W. Gurney; Mr. S. Dobell; and Kenny Meadows.

It is stated in some of the papers that at the close of the afternoon service at the Metropolitan Tabernacle last Sunday (August 23rd) a gentleman waited upon Mr. Spurgeon and handed him a cheque for 10,000*l.* with the request that the money should be equally divided between the Orphanage and the Students' College, in connection with the Tabernacle.

—The *Bengal Christian Herald* says that the Rev. T. J. Scott of Bareilly has received the degree of D. D. from an American university, and adds:

"He is one of the few Indian Missionaries whose, information is on a par with the exigencies of the times, and who can grapple as well with the subtle forms of infidelity current among the learned in Europe and America as with the stale and hackneyed objections one meets with in this country. His knowledge of Urdu is wonderfully accurate, and he speaks it with an ease and grace which many a native would be proud of; and his published writings, such as his Treatise on Logic, display an astonishing command of the vernacular he has made his own, as well as a philosophic cast of mind. His labours moreover are Herculean. He is the Principal of the Theological Seminary at Bareilly, and besides the trouble of teaching three or four hours a day he has to translate almost every book which he teaches. There is not a subject, which is taught in Theological Schools either here or elsewhere, neglected in his Seminary. Natural Theology, Evidences, Divinity, Homilectics, Logic, Rhetoric are all taught through the medium of standard works, which, as the pupils are strangers to the English language, he has to translate, abstract and epitomize."

—*Advance:* "One of the gratifying facts incidentally connected with the painful Beecher-Tilton case is the temper manifested by the secular press toward religion. A notable opportunity has been furnished for those so inclined to mock at religion, or to caricature the profession of piety. It was easy, however unjustifiable, to hold up the church and the ministry to ridicule, and to declare that in the supposed fall of a conspicuous clergyman one might see the hypocrisy of the whole class. At least, if no open assault were made, sly innuendo could be used. But there has been a notice able freedom from this spirit. Here and there some ancient and virulent antagonist of Mr. Beecher, not waiting for the close of the investigation, has hastened to utter editorial taunts against him personally, and to represent all his anti-slavery zeal as hypocritical; but not even such a critic has attempted to asperse religion. There has been, indeed, an earnest endeavour, on the part of the leading secular journals, to show that Christianity does not rest on individual men, but on Christ and his gospel, and that those whose lives contradict the principles and precepts of religion may dishonour themselves, but can bring no real disgrace upon the cause which they misrepresent. Perhaps there has been less temptation to the other course, from the fact that Mr. Beecher and Mr. Tilton have both advocated the liberalistic rather than the Puritanic faith."

—Mr. Dadabhoy Nowrojee has been formally installed as Dewan of the Gaekwar.

Thursday, September 17.

—A Hindoo tiffin-supplying company, for Hindoo clerks in the Fort, has just sprung into existence. We notice that first-class mutton is among the things supplied; it is to be cooked by a Purbhoo.

—In a case heard at the Liverpool County Court, in which Mr. Henry D. Brandreth was the defendant, it was stated that some hundreds of tons of Brandreth's pills were manufactured during the year, and that the "porous plasters," if united into a web a yard wide, would stretch from Liverpool to New York. Mr. Brandreth stated that the pure "gum of Lebanon," which was used in the manufacture, was not a myth, but that only a short time since he had purchased 120 tons of the article. His advertising expenses varied from £10,000 to £20,000 a year. The action was brought by Mr. Stevenson, whom Mr. Brandreth had employed as an advertising agent, for the recovery of commission, and a verdict was given for the plaintiff.

—*The Bombay Gazette* announces the death of Mr. James Allen, Managing Director of the P. & O. Company since 1848.

—Parasharam Gunesh has been tried for the murder of a courtesan named Durgabaee and acquitted. "The evidence left a reasonable doubt in his favour," thought the jury.

—The *Mirror* thus sounds the trumpet for the advance of Theists: "When we see this great and glorious country hacked to pieces by a hideous superstition, its people visibly led to ruin; when we see golden institutions pitiably disfigured and their purposes studiously abused; when we see God openly insulted and his laws trampled upon; when we contemplate the nation as being rendered for ever incapable of further progress—we Theists must come to the front and declare war against all the shams and superstitions of the land. We will give the country a better religion, a better standard of morality and a better fate. Call Theism un-missionary! Why, it shall separate husband from wife, parent from son, and friends from one another. It shall raise such a fire as shall destroy the old landmarks which perpetuated the reign of old times. It shall lead such an army which shall give no quarter to the opponent. War to the knife, fight to the last—that is its cry. Do Brahmos think the world shall be to them the bed of roses which it has been, that it is all a peaceful progress from darkness to light, from untruth to truth, and from death to immortality, that they shall for ever be surrounded by families and friends chanting quietly the name of God and hearing its languishing echoes in other places? For every step taken in advance, there shall be bloodshed; for every advantage gained there shall be death. Tears and blood shall moisten and enrich the field where future generations are to reap their harvest. Are the Brahmos ready? If they feel the sacred fire in them, let them communicate it to the world. Let there be a conflagration all over the country. There should be no faltering, no quailing; let them carry the firebrand with them and set every family on fire. If there be no persecution, create it. For surely there must be intense heart-burning, hatred and hostility where there is God's spirit. Let the spirit be but once shown and thousand swords will rise out of their scabbards and be directed against the reformer. Death to superstitions, death to scepticism, death to corruptions—let these be our cry, and let every Brahmo court death if he wants to kill his enemies. "Why so much delay?" we ask. 'Put on the armour of truth and be engaged in its battle.'

—Seaside visitors are sometimes puzzled, says a home paper, by a blue flag with a flying angel waving from the masts of yachts in the offing. These are the mission vessels of the Missions to Seamen, carrying their chaplain or readers about the outer roadsteads to visit wind-bound ships. Every day and all the year round, unless prevented by stress of weather, the mission clergy are to be seen going from vessel to vessel, holding short services or conversations with the officers and crew, giving addresses, reading the Scriptures, distributing books, periodicals, and tracts, advising homeward bounders of the dangers of the port, and endeavouring to establish regular Sunday services in outward-bound ships. Sometimes the mission yachts venture out in very rough weather, so that the sailors themselves, admiring the temerity of the clergyman or reader, see in the risk a measure of his earnest of purpose.

—The following is a portion of the evidence given by the Bishop of Exeter before the House of Lords

Committee on church patronage. The Bishop was asked whether he did not believe that considerable evil existed in connection with the sales of next presentations of advowsons, and he replied, "I think very serious evils." He next gave the following important statement: I think the worst evil of all is the shock to the religious feeling of a great number of people, especially of the artisan class and the lower middle-class, who, I think, find it a very great hindrance to them, and a stumbling-block greater than it is quite easy for more educated people to measure. I think the evil is so great that it cuts, as it were, at the very reason for the existence of a church at all, because a church only exists to help people to be Christians, and to be better Christians, and this, I think, is a positive hindrance in their way. I have constantly found, in conversation with them, that they look upon it as a personal humiliation when the advowson of the parish in which they live is sold, and I have no doubt at all that in that class a considerable number of quiet religious people become Non-conformists simply from their hatred of what seems to them so exceedingly wrong in priuciple. That, I think, is the worst evil. But then, I think, in the second place, there is a very great evil in the demoralisation of the clergy. In respect to this matter, I find constantly that the artificial character of the law of simony has the effect of making clergymen insensible to the evils of simoniacal transactions altogether. I have known of very good men who were mixed up with transactions of this kind who seemed not to be at all aware of the evil to which they were lending themselves."

A third evil was the public scandal; 4th, it demoralized the patrons; 5th, it gave facilities for abuse.

"As the law at present stands, there is absolutely no knowledge necessarily given to the parishioners of the man who is coming to have the cure of their souls."

—On Monday (St. Bartholomew's Day) the ceremony of consecrating two bishops took place in Westminster Abbey, the recipients of episcopal honours being the Ven. W. Basil Jones, D. D., late Archdeacon of York, as Bishop of St. David's, and the Rev. Edward Steere, D. D., as Bishop of Central Africa.

Friday, September 18.

—*The French mean to build a railway form Saigon* to the interior of Cochin China.

—Arrangements have been made for a direct exchange of mails, *via* Bombay and Brindisi, between India and Germany. The system will be inaugurated on the Indian side, with the first mail leaving Bombay in the month of October next. According to the *Gazette of India* the rates for postage of letters, for each half ounce, or fraction thereof, are fixed at five annas six pie for Germany, Luxembourg, and Heligoland; and at six annas six pie for Belgium, Holland, Sweden, Denmark, Norway and Russia. The charge for patterns, books, and newspapers not exceeding two ounces in weight, varies from one annas six pie to two annas. For every four ounces, the charge is from three to four annas.

—Deaths last week, 285.

—The *Delhi*, with our next Mail, left Aden for Bombay on Wednesday at 8 p. m.

—The London *Guardian* thus concludes an article on Prof. Tyndall's Address: "The professed object of Dr. Tyndall's review is to claim for science "an unrestricted right of search" over all the questions which he discusses. That has been long ago granted. It is a silly affectation nowadays to pretend to fear any restriction. The danger now lies wholly on the other side. The traditional parts of Science and Religion have been reversed. It is Religion which now asks to be allowed to pursue her course unmolested by the scorn of philosophers, and which, comforting herself after some fierce assault upon prayer or providence with the sure facts of devout experience, takes up Galileo's whispered assertion, and says of the Power Whose strong reality she knows and feels within her, "And yet it moves." We do not dream of interfering with the claims of Science to follow her own paths unchecked wherever they may lead her, but we do not intend to accept from Dr. Tyndall a new definition of Religion, or to fall back at his bidding into the condition of the Athenians before Paul preached to them, and inscribe our churches with the legend, To the Unknown God."

—New York papers of the 12th state that Dr. Smith was attacked in the streets of Austin (Arkansas) by a negro, and drawing a pistol, fired at the negro, but missed him and killed a little negro girl who was standing by, which exasperated the negroes to such an extent that they collected a mob and took Dr. Smith to the woods to hang him, which they would have done but for the entreaties of Mayor Woodson and the doctor's wife. Since that time Dr. Smith has been a voluntary inmate of the jail to prevent being mobbed until last Friday, when some friends came and carried him to Hernando, on learning which the negroes collected in very large numbers, and notified the mayor that unless he was brought back and put in jail, they would burn the town. A despatch from Helena on the night of the 11th says: at eleven o'clock last night three ladies and two gentlemen arrived here from Austin in a skiff, and report considerable fighting. Late yesterday evening the commander of the fort, whose name we do not learn, despatched a scout of twenty-five men on the road to Coldwater Station on the Miss. and Tennessee Railroad, and captured a picket of twenty negroes who were stationed about two miles from the town, and brought them in as prisoners and disarmed them. One of them, as they were being put into the Courthouse-yard, tried to make his escape, when he was fired upon and killed, and in a *melee* another negro was wounded, but not fatally. Later in the evening a large body of negroes advanced from the south and attacked the town, driving in the white skirmishers to the court-house, where the main body of the whites were stationed. A charge was made by the whites, and the negroes were repulsed with a loss of several killed and wounded. The fighting was going on when our informants left, and they were fired upon as they crossed over to Ship Island.

—*Times of India;* Allahabad, 17: "The River Ganges continues high at Cawnpore. The Pontoon Bridge is being anxiously watched. Railway communication is interrupted by the floods between Lucknow, Hurdui, Shahjehanpoor, and Bareilly.

It is suspected that Captain Baylis did not commit suicide, but was murdered.

Miscellany.

—*Christian*, August 13; Consecration Meetings at Broadlands, Hants:

We began with the negative side, renunciation of *discerned evil*, and even of *doubtful things* which are not of faith, and therefore sin. For some days the company was held under the searching light of God, to see and to remove any obstacles to a divine union, aught that frustrated the grace of God. We sought to have that which was true in God as to our standing in a risen Christ, also true in personal appropriation and experience. Many secret sins, many a scarcely recognized reserve as to *entire* self-renunciation, were here brought up into the light of consciousness, and put away in the presence of the Lord. We desired to make *thorough* work, so as to leave no known evil or self-will unyielded; and we have reason to hope that those present did so, and that we took the position of solemn purpose to renounce instantly everything in which we should find ourselves "otherwise minded," as from time to time "God shall reveal even this unto us."

These days of preparation and solemn waiting were most essential before those which followed. Alas! how many had to acknowledge to God that, while talking of sitting in heavenly places, they had been stumbling in the mire of this world; while clearly teaching a standing in a risen Christ, they had been living more or less after the corrupt flesh! "These things ought not to so be." The cry was loudly sounded in our hearts, "Awake to righteousness"—practical, actual righteousness—"*and sin not!*"

The provisions in the indwelling Holy Ghost, the exceeding great promises of the Word, the separating power of the cross, the risen Saviour, the life more abundantly, were then set before us in various aspects, and pressed upon us as realities, to be grasped by faith and held with unfaltering grasp.

When many or most were able to say that they took Christ to be their Saviour from not only the guilt but the power and practice of sin, we were led on to see that the Scripture command, "Be *filled* with the Spirit," was our immediate privilege, and that Pentecost was but a sample of what was the gift to the Church in all generations of this "the dispensation of the Spirit," in which we are living. As we waited and prayed "with one accord," there came upon the company such a sense of the presence and power of God as filled all hearts full—unspeakably full—of the realization of the Father, Son, and Holy Spirit. If Pentecost contained much more of the presence of God, we know not how we could have well borne it. The great truths we had believed and taught were illuminated as with the sun, and many felt the power of the Spirit for service as never before.

—A litttle story was told to us lately which seems to be worth repeating. Some time ago a child, ill with hip disease, was brought into a certain asylum in New York—a little girl of five years old, who, from fright or weakness, cried bitterly on her admission. Another girl, a little Swede of about nine, heard her. "Is she crying because she has left her mother?" she asked the matron. "No; she has no mother; she is an orphan." "Her friends then, may be?" "She has no friends; she has nobody in the world to take care of her, unless she finds one here." Jenny, the little Swede, stood for a minute or two soberly looking at the stranger. She was not a pretty child, nor attractive in any way, being homely, diseased, and ill-tempered. "I think I will take care of her," said Jenny, gravely. "I'll be a friend to her;" and she went over to the stranger, then and there, and began to soothe and humour her. The matron, thinking it only a passing childish outburst, paid no attention to it, even when she found that Jenny had secured a seat at the table next to the child, and had managed to have her placed in the bed next her own in the dormitory. But when the story was told to us, a year afterwards, the little girl had never failed once in her self-imposed trust. As far as was practicable she took the place of a mother or elder sister to the child who, still lame and suffering, needed a constant attention and care which the matron and nurses could not give. She cut and prepared her food at meals, humoured her peevish fancies during the day, and at night was in the habit of lying down half dressed, to be ready to spring up at a moment's warning; and she passed many a night, it was discovered, holding the child's head in her arms or soothing her. On any holiday, or when visitors came, Jenny's first anxiety was to make her little charge presentable, just as a fond mother would do; and when the children were once given an excursion, or an afternoon's romp in the grounds, Jenny had an excuse to account for her not going, and actually, although her tears choked her, she being but a child, would have stayed, patient and cheerful, beside the lame child, who could not go, if her deception had not been found out. The singular part of the story was, too, that the child was not a lovable nor grateful one, but peevish, jealous and tyrannical towards her poor little nurse, who apologized for and made the best of her to others, after the habit of mothers. There were many other children in the asylum prettier and more winning, but Jenny was true to the one whose only recommendation was that "she had no friends."—*New York Tribune.*

—The following extract from a speech by the Rev. Basil Wilberforce, in Exeter Hall, we take from *On Guard;* —

What can be more marvellous, in the way of statistics, than that the Chancellor of the Exchequer of a Government which owes more to the drink-traffic than any Government that ever existed—should stand up in the House of Commons and say, before the whole world, that so long as our unhappy country continued to drink as much as it did, that he could afford to let off this tax and to relieve that burden without the least fear of the revenue suffering. And what can be more striking than the words with which he ended that speech:—"If only our country would take the warning that the temperance societies were constantly speaking in her ear, and would give up her drunken habits, the enormous amount of wealth which would immediately flow in would far more than counterbalance any loss to the revenue." But, striking as all this is, I would venture to say that it is upon no utilitarian principle alone that we, the clergy of the Church of England, have come forward, tardily, if you will, but in real earnest to take our place in this movement. It is not so much because people require better homes, better education, more food, and more clothing, but it is because of the thousands of drunkards that are every year passing out of this world into the world of eternity; it is because our God has told us that no drunkard shall inherit the kingdom of heaven; and it is, moreover, because the clergy and the Christian ministers are the shepherds of the souls of the people, and if they fail to do all in their power without any amount of personal self-denial to warn them, their blood will be laid at the clergy's door. I candidly confess that I cannot understand how many clergymen of the Church of England or any Christian minister of any other denomination can look at

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these words spoken by Almighty God to the Prophet Ezekiel—"He shall die in his sins, but his blood will I require at thine hand," and then stand aloof in cold unconcern from this temperance movement. The temperance movement finds room for workers of all kinds. We are glad to welcome within our ranks those who call themselves at present " moderate drinkers" ; in proportion to their earnestness will be the rapidity of their conversion to teetotalism. I should like to tell my reverend brethren who may be opposed to teetotalism what was the ground of my own opposition. I found myself as a young man, and I believe an earnest man, plunged into the midst of work in a large seaport town, and in a parish of between ten and twelve thousand poor people under my charge. I found, as every clergyman will find, that my every effort was baffled by the one sin of drunkenness. I worked amongst the people, I preached, I prayed, and I do not believe I ever changed a single drunkard. I did not wish to become a teetotaler. The old icebergs of prejudice were up in all their height between me and the blazing sun. Don't we know them all ? I was told that wine was a good creature of God—and a worse argument I never heard. I was told that by introducing teetotalism I was in danger of introducing the old heresy of "Manichæism," which makes God the author of all evil, and so on. I simply asked, "Lord, what wilt thou have me to do ?" and the answer came back irresistibly (though I cannot stop to give you the details) "You must become a teetotaler if you want to do any good." And now, mark you, what was the result. Whereas we had laboured and toiled all night and taken nothing, from the very day that I came forward, seconded in the most noble way by every one of my assistant clergy—and took the teetotal pledge before the town, the enemy went down before us as ripe corn goes down before the sickle. By the blessing of God, to whom alone be the glory and honour, I can point to family after family, household after household, where respectability, cleanliness, comfort, and religion, are now reigning where drunkenness reigned before.

—A Missionary in the Hudson's Bay Territory, North America, says :

"I was sitting in my study one day, reading when the door was noiselessly opened, and a few Indians entered the room. I at once observed, as I arose to speak to them, that they were strangers. After a little conversation with them I interrogated them as to the object of their visit. 'Missionary,' said they, 'we have come from a far-off land to see you, and we want you to go and visit us, and explain to us the Word of God.' I replied, 'I am pleased to see you, and should like to go, but where do you live ?' 'Our home,' they replied, 'is *fifteen nights* away.' This is the Indian mode of estimating distances, meaning that they had travelled sixteen days, sleeping on the river banks or rocks fifteen times.

"I answered, 'I am delighted to see Indians from such a distant place, but what put this desire into your hearts to see the missionary ? Their answer was this, 'We have the Word of God in our wigwams, and hundreds of us can read it, but we want you to come and explain it to us.' I answered, 'You say you can read the Good Book ; did you ever have a missionary among you ? 'No,' they replied. 'Then you have had a teacher ?' 'No.' 'Why how is this ?' I asked, getting very much interested. 'How then did you learn to read ?' Their answer is worth remembering. 'Missionary,' they continued, 'the hunting-ground of your Indians and ours adjoin, and when we would be out in the woods hunting the wild animals, sometime when the days were bad for hunting we would go and visit your Christian Indians. We found that they always had with them their Bibles or Testaments. They taught us the Syllabic characters, and how to read, and then when we returned to our own people we taught others, and they taught others, until now our *whole band* can read the Word of God, and when we carried our furs in boats down to York Factory on the Hudson Bay, we found at the Mission House there as many Bibles as we required for our people. Come, Missionary, and visit us, and explain this Good Book to us. We read it, but we do not understand. It is like a musical instrument ; there are sweet sounds, but we cannot read it aright.'

"Since these Indians visited me I have met with several persons from that lonely interior village, and they have fully substantiated this fact, that these Indians, in hundreds, are reading the Word of God. They have lost all faith in their Paganism. The coujuror's tent is deserted, the medicine-man has lost his power over then, the Bible is highly prized, and the missionary is welcomed with rapturous delight."

Selections.

THE LONDON MUD-RAKER.

BY THE LATE REV. THOMAS ALEXANDER, M. A., Chelsea.

I was recently visiting a lady in one of the suburbs of London. She had been confined to her room for years ; and having been so long in the furnace, she was, in my eyes, pure as the gold that is seven times tried. It was the nearest thing one can conceive to the idea of what heaven is thus to talk, to read, and pray with one, who, to look at, seemed scarcely *in* the body—so clear of eye, so wasted, and yet so bright and ethereal ; her very voice sounded as if it were already in harmony with the music of heaven.

I came out, full of heavenly thoughts, too soon, alas ! dispelled by the noise and bustle and business of the busy London streets. It was a raw, chill day, early in spring. The winter was just newly over and gone, and the roads were very muddy. As I turned sharply round a corner, I encountered a man who, with a mud-rake, was scraping the surface mud from the highway. By the side of the public road was a row of middling-class houses, with little gardens in front ; a low iron railing, and an iron gate to each house. A milkman had pulled the bell at the gate of one of the houses, and was waiting till the servant came down for the milk. It was this brief opportunity the mud-raker had embraced to speak a word in season to the milkman about his soul. Rake in hand he had stepped on to the footpath, and had uttered a few earnest, kindly words. I caught, as I passed, these closing sentences, "You will never repent it ! He is a precious Master ! Think about your soul." The tone was that of love ; the look and manner that of intense earnestness. I had passed on a few yards before the full meaning of the scene had fairly impressed itself upon me. It was so unlike London. It was what one had never seen, and scarcely ever heard before. So I was past a few yards ere I fully comprehended the meaning of it all ; then, when I looked behind me, the man was back to his rake in the middle of the road ; and the milkman was serving the maid with milk ; which, having done, he turned, and with a nod to the earnest evangelist in the middle of the way, went on, and pursued his avocation. I turned many a time to look back at this genuine preacher of the gospel. But he was as busy raking at the mud as though he knew nothing in all the world beside. And I went on my way rejoicing ; blessing God, as I went, that He had living men to speak the truth in love to whomsoever the Lord should send in their way.

TELEGRAPHIC NEWS.

London, 11th September : The Ministerial Journals of Berlin state that the Gunboat incident at Guetaria is not calculated to produce serious consequences.—A terrible collision has taken place on the Great Eastern Railway in which nineteen persons have been killed and thirty injured.

12th : Thirteen thousand cotton operatives at Bolton have struck against a reduction of wages.—General William Craig Napier has been gazetted Colonel of the 3rd Foot.

Paris, 12th : Marshal MacMahon, receiving the Spanish Minister, said he hoped that the renewal of relations would contribute to the cessation of the Civil War, and that he wished for the prosperity of Spain.

14th : A Republican has been elected for Maine et Loire.—Marshal MacMahon is now making a visit to the Northern Departments of France. In replying to an address the Marshal declared his intention firmly to pursue his mission.—The *Journal des Debats* has been warned, in consequence of an article stating that all who were not Republicans were adherents of the Empire.

Madrid, 13th : The German and Austrian Ambassadors presented their credentials to Marshal Serrano to-day, when cordial wishes and assurances were exchanged.

New York, 16th : A sanguinary disturbance is reported from New Orleans, where the whites have ousted Governor Kellogg and installed a new Governor. President Grant, upholding Governor Kellogg, has ordered the rioters to disperse.

London, 16th : Captain John Dent Bird, of the 20th Hussars, was shot yesterday by Private Smith, while at ball practice.

17th : In the Railway accident at Norwich twenty-three deaths occurred.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar, September*, 11 :—(additional)

For Southampton.—Major Crispin.

For Brindisi.—Mr. Anderson, Mirza Misrukah Fidar, and Hameed Bie.

Per. Str. *King Arthur*, 11,

For Liverpool.—Mr. and Mrs. Vangelder, Mrs. James and four children, Mrs. Walter and four children, and Mr. and Mrs. Atkinson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam, September* 15.

From Southampton.—Mr. Broughton, Mr Parry, Mr. Emmett, Mr. Wood, Mr. Almeida, Mr. Arurs, Mr. Griffiths, Mr. Gillespie, Mrs. Lewis and daughter, Dr. Valentiner, Dr. Adolp, Dr. Reiman, Mr. Esckle, Mr. Deuchmieller, Mr. Kardabz.

From Venice.—Dr. Arnott, Captain Protherse, Mr. and Mrs. Flood, Mr. Tucker, Mr. Hannah, Mr. Hanby, Mr. Maitland, Mr. Stokes, Mr. Turner, Mr. Bloodwell.

Per. Str. *Ethiopia*, 15.

From London.—Mrs. Bett, Mr., Mrs., and Miss Davis, Mr. Hunt, Capt. Lewis, Mr. Sheroniton, Mrs. Hayton, Mrs. Carvalho, Mr. M. A. Hussein, and son of the Sultan of Sohaba and suite.

Per Str. *Persia*, 15, From Genoa :

From Genoa.—Mr. and Mrs Lucas, Col. R. H. Elton, Lieut. Ed. Elliston, Lieut. and Mrs. F. de la Fontaine, and Mr. Nuzzur Mahomed Futtehally.

From Naples.—Rev. and Mrs. C. J. Washburn.

From Port Said.—Mr. Poula Rapport and two others, Mr. and Mrs. Martinolich, Mr. M. Jahier.

PASSENGERS SAILED.

Per P. and O. Str. *Gwalior, September* 18.

For Brindisi.—Capt and Mrs Dent and infant, Miss Rickie, Mr W. H. Manners, Mr. Isaac Yates, Mr. Hormusjee N Vakeel.

From Venice.—Mrs. William Coghlan, Mr. F. Birkbeck, Mr. and Mrs. Peterson and infant.

For Suez.—Mr. Gerharat.

Domestic Occurrences.

MARRIAGE.

FERRIS—TATE—Sept. 12th, at Kolhapur, W. Butler Ferris, Bombay S. C., late 104th B. Fusiliers, to Mary, daughter of the late John Tate, Esq.,

DEATHS.

PENROSE—Sept. 10th, at Ordnance Lines, Poona, Honorary Lieutenant Henry Augustus Penrose, Assistant Commissary of Ordnance, aged 50 years and 11 months.

JONES—Sept. 12th, at 17, Neutral Lines, Poona, Eleanor Elizabeth Jones, sister of Mary Pilcher.

" BOMBAY GUARDIAN."

Subscriptions received from Sept. 1 to 15, 1874.

Library Royal As. Soc. March 1, 1875, Rs. 8, S. N. Smith, Feb. 20, 1875, Rs. 8 ; Rev. A. Bapuji, March 1, 1874, Rs. 2 ; K. Choyee, Dec. 8, 1873, Rs. 2 ; G. R. Wilson, Jan. 12, 1875, Rs. 12-5-4 ; J. Neuberg, April 12, 1875, Rs. 8 ; Brig. Gen. Selby, 1874, Rs. 9-10; Col. A. Davidson, Jan. 14, 1875, Rs. 4 ; C. B. Sharman, Nov. 7, 1874, Rs. 2 ; Rev. W. Bonner, As. 12-6 ; W. Winckler, Sept. 24, 1875, Rs. 9-10 ; Rev. G. W. Seiler March 23, 1875, Rs. 9-10 ; Rev. G. Martin, May 1, 1875, Rs. 9-10 ; Miss Prescott, Dec. 4, 1874, Rs. 4 ; H. Conder, May 29, 1875, Rs. 8 ; J. F. Hobson, June 21, 1875, Rs. 8 ; Capt. W. Vertue, Nov. 29, 1874, Rs. 9-10.

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Col. A. W. GRAHAM, Staff Corps, Bombay.
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